

1608/5885

DAVID AND GOLIAH;

OR,

GREAT BRITAIN & FRANCE.

A

DISCOURSE,

DELIVERED ON THURSDAY, 18. APRIL, 1793,

THE DAY APPOINTED BY THE KING TO BE
OBSERVED AS A NATIONAL FAST.

BY

THE REV. JAMES HALL,

MINISTER OF LESMAHAGO.

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DAVID AND GOLIAH

ADVERTISEMENT

GRANT BRITAIN & FRANCE

THE following observations were not published with a view to acquire literary fame. Depth of argument, novelty of sentiment, and elegance of diction must not be expected. The modern graces of composition were not attempted: the Author thought them unnecessary.

The following Discourse (for some tedious critics may say, "it is not entitled to the respectable name of a sermon") is chiefly directed to a very numerous class of the inhabitants of this country, namely, to those who are better acquainted with the language of scripture and of reasoning, than with that of any other kind of composition.

That in this publication should not convert the tedious minister; yet I comfort myself with the hope, that it may contain some in their capable dispositions, in their love of order, and



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THOUGH this publication should not convert one seditious murmurer; yet I comfort myself with the hope, that it may confirm some in their peaceable dispositions, in their love of order, and of regular government.

I PUBLISH, upon this occasion, to show my sentiments, however trifling, of the present times; but, more particularly, that I may have an opportunity of making a public declaration to my countrymen, of the sobriety, regularity, and loyalty of that extensive and populous parish with which I am so intimately connected. And though some may think these are not sufficient reasons for troubling the public; I can only answer, "I thought them so upon the present occasion."

THE following Discourse was composed previous to the checks which the French met with in Holland. I shall only add, that excepting a very few expressions and allusions, which the reader may observe were not suited to the pulpit, this Discourse was delivered verbatim, upon Thursday the 18th of April, 1793, in the church of Lesmahago.

It may appear surprising, that a young man, of this peaceful occupation, should dare to enter the lists with the giant Goliath: but this Goliath, Philistine had publicly set at defiance the armies of the God of Israel. David, therefore, well knew, that the Lord God of hosts had forsaken this

thought them to upon the present occasion. for troubling the public: I can only answer, "some may think these are not sufficient reasons which I am so intimately connected. And though any of these exist, and upon which with countenance of the sobriety, regularity, and joy of making a public declaration to my countrymen, however trifling, of the present times, but more particularly that I may have an opportunity of making a public declaration to my countrymen, upon this occasion, to show my

DISCOURSE.

THE following Discourse was composed previous to the checks which the French met with
I SAM. xvii. 45.
I come unto thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

THESE are the words of David, who was afterwards king of Israel: at this time, he was in the humble station of a shepherd.

It may appear surprising, that a young man, of this peaceful occupation, should dare to enter the lists with the giant Goliath: but this gigantic Philistine had publicly set at defiance the armies of the God of Israel. David, therefore, well knew, that the Lord God of hosts had forsaken this

this vain-glorious Champion, who trusted to his own strength, and to the protection of false deities. David knew, that God would avenge the cause of his chosen people; and, as he expresses it himself, would take away the reproach from Israel. For, had this Philistine been victorious, after having openly defied the God of Israel; the Jews, always too prone to change the object of their religious worship, might have thought, that the God of their fathers had forsaken them, or, that the gods of the Philistines were stronger than the God of the Hebrews.

It was, therefore, the justice; it was the divinity of the war, which inspired this young shepherd with a magnanimity so astonishing. This stripling, as he is called in the subsequent verses of this chapter, unaccustomed to war, whose late employment was tending his father's sheep, and tuning his sacred harp, disregarded the giant of six cubits and a span. He trusted in the Lord his God, who had formerly defended him from the paw of the lion, and from the paw of the bear, and whom this arrogant Philistine had now publicly set at defiance. His trust was well-founded: David was victorious; the vain-boaster fell; and his countrymen fled before the armies of Israel.

I FRANKLY acknowledge, that, in times past, the kings of Europe, when they unsheathed the sword of war against their neighbours, could but seldom say, with David, We go to battle in the name of the Lord of hosts; though they always pretended, on both sides, that they had this supreme authority.

“FROM whence,” says the apostle James, “come wars and fightings among you? Come they not hence,” says he, “even of your lusts that war in your members? Ye lust and have not: ye kill and desire to have, and cannot obtain. Ye fight and war, yet ye have not; because ye ask not: ye ask and receive not; because ye ask amiss; that ye may consume it upon your lusts.”

I MUST acknowledge, that, too often, in former times, the above-mentioned motives have instigated the potentates of Europe to redden their hands with the blood of their fellow-creatures.

I CONDEMN war as much as any man: and I most fervently pray for that happy period, when nation shall no more rise against nation, when wars shall cease, and when instruments of blood-shed shall be converted into implements
of

of utility. But though I condemn wars in general; I, at the same time, do believe, that war may sometimes be, not only justifiable, but also, absolutely necessary.

WE are assembled, upon this day by Royal authority, “ to cry mightily unto God; to turn “ from the evil of our ways, and the violence “ which may be in our hands,” that we may avert the calamities of war. We are likewise entreated to pray for success to his Majesty’s arms, as the means of procuring an honourable and advantageous peace. Let us then consider, whether this nation can say to their enemies as David said to Goliath, “ We march against “ them in the name of the Lord God of hosts, “ whom they have defied.” If we can say this, the war is justifiable; it is absolutely necessary; and we have good grounds to expect it will be successful.

THE French nation, against which we at present contend, nearly triples the number of the inhabitants of Great Britain. In this view it is like a Goliath to a David.

GOLIAH was a worshipper of false gods: so are the Champions of the French nation.

Liberty

Liberty and Reason are the strange gods which they worship, and to whom they offer up human sacrifices.

GOLIAH defied the armies of the Lord God of hosts: the Heroes of the French nation have blasphemed the Sovereign of the universe: "they have denied the God who made them, and lightly esteemed the rock of our salvation." This is no misrepresentation: neither their principles, nor their conduct are confined to a corner. They glory in their blasphemous principles, and in their deeds of horror.

ONE of their members made a motion in their Assembly to overthrow the altars of God; and to raze every vestige of a place of divine worship. He openly declared himself an Atheist, and called upon the nation to acknowledge Reason and Liberty as their gods! This impious, this blasphemous speech was received by the Assembly with the loudest applause. And when one member left the house, calling out in horror, "he could not bear this," his exit was accompanied with a loud laugh.

SUCH are the blasphemous principles of the leaders of the people of France. Their practice

B

corresponds

corresponds to their shocking principles. Murders, parricide and incest are committed with impunity, and even without blushing. "O my
 "soul, come not thou into their secret; unto
 "their assembly, mine honour, be not thou
 "united. Cursed be their anger, for it is fierce;
 "and their wrath, for it is cruel."

GOLIAH, the Champion of the Philistines, went forth with his countrymen to fight against the chosen people of God. We also, in this country, may be called a chosen people, on account of the great blessings which a most gracious God hath conferred upon us as a nation.

Is there a nation, in the world, where the most precious blessings of Divine Providence are more conspicuous, than in this nation? Is there a nation, in the world, where the lower ranks of people may live more happily, if they chuse to live soberly, industriously, righteously and godly? There is not a nation, in the world, there never was a nation, where the very lowest in society could live so comfortably, as in this nation; and where the rights of the lowest are equally protected with those of the highest.

WHERE is there a nation, in the world, where
 the

the gospel is preached in greater purity? I know of none. All in this land, of real, of tried Liberty, are permitted to worship God according to the dictates of conscience. The sacred oracles are open to all; and so cheap is education, in this country, that the very lowest in society, if not most shamefully negligent, may acquire a competent share of learning: nay, with abilities and perseverance, they may even arise to the highest pinnacle of literary fame, and to the highest honours of the State.

As a nation, then, we are a chosen people, and against this peculiar nation, the Bullies of Atheism have declared war.

WE have, at this period, a King, who, like the pious son of Jesse, puts his trust in the Lord God of hosts, whom our enemies have openly defied. He hath now unsheathed the sword in defence of his allies, whom he was bound to defend, by every tie, that should be deemed honourable among men. He hath bared the sword of war in defence of this happy country, and in defence of virtue and religion. Nay, he hath unsheathed the sword of war in defence of the poor deluded French nation, who are, at this moment, ruled with a rod of iron. Some of their

former kings might, perhaps, “ chastise them
 “ with whips; but now, they are chastised with
 “ scorpions.” They are groaning under the
 merciless oppression of a band of men, who may
 be considered as the enemies of the peace of
 mankind; and as the sworn foes of every thing,
 that has been, and should be, deemed sacred
 among men.

HAD His Majesty of Great Britain remained,
 at this time, an unconcerned spectator, it might
 have been said to him, as Mordecai said to Queen
 Esther, “ If thou, at this time, hold thy peace,
 “ then enlargement and deliverance shall arise
 “ from another place, but thou and thy father’s
 “ house shall be destroyed. And who knoweth
 “ whether thou art not come to the kingdom
 “ for such a time as this?” Who knoweth but
 thou art raised to this astonishing, this unpara-
 lled pitch of greatness, but for such a time as
 this; namely, to establish order among the na-
 tions of Europe?

OUR most gracious Sovereign hath not held
 his peace. He hath now drawn the British sword
 in defence of every thing that is valuable; and
 to punish the most atrocious guilt, and the most
 ineffable impiety that ever disgraced a nation.

LET

LET every true Christian, then, exclaim, "The sword of the Lord and of Gideon." Let the watch-word for our fleets and armies be, *The sword of the Lord and of Great Britain. The sword of the Lord and of George the Third.*

LET us put our trust in the God of battles, and we shall be, most assuredly, victorious. For what have our enemies to depend upon? They come against us trusting in their own strength, and calling upon their new gods, Liberty and Reason, or rather, Licentiousness and Frenzy; but we march against them in the name of the Lord God of hosts, whom they have defied,

I DO not mention the atrocious guilt and shocking impiety of the present Rulers of France, as the cause of the present war; but, in order to show, that we have good grounds to believe we shall be successful. The enthusiasm of crusading is now over; and even bigotry, in this age, would vote against propagating religion by the sword. It was, therefore, a most pitiful misrepresentation of facts, when, in an august Assembly, a pretending Patriot said, that, "This war is a war against opinions." His fame was, indeed, once high with every Briton, who revered the happy, the glorious Constitution of this country.

try. But now his glory is departed from him. "O thou, who once shone in the British Senate as an angel of light! How art thou fallen? Fallen from thy high estate," perhaps never to arise.

WE have not, but the French have declared war against opinions. The Rulers, or rather the present Tyrants of France, have violated the most solemn treaties, which we, as a nation, were bound to defend. And why have they invaded the territories of their neighbours, but to compel them to fall down and worship the new idols which they have set up. They have indeed been driven with disgrace from these territories; and their Dagon has been trampled under foot.

IN fine, they first declared war against us: They first commenced hostilities; it is, therefore, a war of necessity. We are authorized by every law, human and divine, to defend ourselves.

WOULD it have been prudent in this country to have remained unconcerned, and unprepared, until these "Sons of Belial" had landed their forces; and planted, in this Paradise of Europe, their forbidden tree, the emblem of sedition, of licentiousness, and of blasphemy?—Indeed the
French

French are now convinced, by awful experience, that, with the eating of the fruit of this tree, is connected the knowledge of good and evil. They now deplore the good order they have lost, and execrate the anarchy under which, at present, they groan.

If their diabolical purposes had not been defeated, by the vigorous measures, and the astonishing vigilance of the British administration; our Paradise would have been, at this moment, swarming with serpents, inspired by the Great Enemy of all order, the Prince of Darkness; whom, though, on account of his *titles*, the present Rulers of France may formally deny, yet him they most fervently imitate, and most slavishly obey. Satan was the first who called in question the King of kings. He first opposed regular government, and asserted the rights of Devils: and when we read some of his speeches in Milton's Paradise Lost, we are apt to think, that, from them, Paine took his Rights of Man*.

But

* But what if better counsels might erect
Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and chuse to bend
The supple knee? Ye will not, If I trust

To

But look, my friends, to the present state of France, and you may read an answer, written in blood, with the points of daggers, to that pestiferous publication.

BUT it is not against the French nation that the people of Great Britain have declared war. It is only against those destroyers of the peace of nations, by whom the people of France are also, at this moment, enslaved. The sober, the industrious, the worthy, nay the majority of that unhappy people are groaning under the despotism of

To know you right, or if ye know yourselves
Natives and sons of Heaven possessed before
By none, and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.

Who can in reason, then, or right assume
Monarchy over such as live by right
His equals, if in power and splendour less,
In freedom equal? Or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial * titles, which assert
Our being ordain'd to govern, not to serve.

MILTON, Book V. line 785.

* The Majesty of devils; *alias*, the Majesty of the people.

of desperadoes; who have seized upon the arms and revenues of the nation. All Frenchmen (and I am persuaded the number is great) who regard justice, mercy, and religion, are praying for success to the British arms, as the only means to restore order to their distracted, and, almost, ruined nation. Britain, therefore, shews herself the true friend of the French people, by declaring war against a confederacy of Tyrants, who have broken all laws, human and divine. These Tyrants call themselves Legislators. But what laws can they make, who have broken all laws; who have been guilty of all crimes, from the most pitiful swindling, to parricide and incest? They have murdered their King, and abjured their God.

IF ever there was a just war; if ever there was a war sanctioned by religion, by justice, and by humanity, it is the present war: And every person, who wishes well to his species, who wishes that villainy should be punished, and the order of society preserved, will most sincerely pray, that the British arms may be the happy means of delivering the oppressed French, and other nations, from those Tyrants, who, at present, enslave their bodies, and wish to bring into the most cruel bondage their immortal souls.

By praying for success to his Majesty's arms, the Christian does not pray for bloodshed; that is opposite to the benevolent spirit of the gospel. When we pray for success to his Majesty's arms, the meaning is, that our present armament may, by the blessing of God, be the happy means of preserving order in the nations of Europe, and of restoring it to the distracted people of France. We may pray, that the sword of Great Britain may be made "a terror to evil-doers, and a "praise to them who do well." This is praying according to scripture. And we may most fervently pray, that this most favoured country may be saved from the temptations of those Serpents, who have endeavoured, and still are endeavouring, to make us fall from our happy state "into "an estate of sin and of misery." They are truly acting the part of their Great Master. They have reduced themselves to ruin; and, with diabolical envy, they view the happiness of this country. We may, therefore, most devoutly pray, that God may support and deliver us from their temptations.

I KNOW that all who have a hankering after French principles, and dare not openly avow them, take great pains to alarm the people of this country with the horrors of war: and, by
their

their insinuations and misrepresentations, they may have communicated real fear (for theirs is only counterfeited) to persons who abominate the principles of French despotic licentiousness.

I HAVE said before, that I hate war, in general, as much as any man: and I now add, that every war, let the cause of it be ever so just, must occasion some inconvenience to many individuals. But it is always a mark of wisdom to prefer a small evil to a great calamity. It is better that a few individuals suffer, than that a whole nation perish. Until that happy period arrive, when all men shall become genuine Christians, it is more than probable, that wars will be absolutely necessary in the government of this world.

THE more flourishing a nation is, the more rapid also is the growth of noxious weeds: a war is necessary to root them out. When the human body, by too much repose and full-feeding, becomes plethoric, blood must be let: so the body politic, by similar causes, may be in a similar state. To cure violent political inflammations, Providence, in all ages of the world, has used war as a remedy. And in an industrious manufacturing country, such as ours is, it happens, that only inflammatory persons, the causes of

national distemper, suffer by war. Visionary politicians may form visionary schemes of universal peace; but until they also discover the grand secret of making all men live soberly, industriously, righteously and godly, their airy castles must be considered, in the same point of view, as air-bubbles exhibited for the amusement of children.

It is so ordered by Divine Providence, that, generally, the most worthless of society recruit our armies. They are, for the most part, such as are grown indolent, or dissipated; who have an aversion to industry and sobriety; such as may be considered as a disease of society, and which may be well spared. Too many of them are persons, who, from their habits, can be of service to the community in no other way, than by fighting the battles of their country. Thus, by the astonishing conduct of Divine Providence, many have done signal service to their country, in war; who, had they lived in time of peace, might have been the pests of the industrious. Many have died honourably in the field of battle; who might, in peace, have finished their career on a gibbet. Thus Divine Providence, by permitting national wars, purges the political body of its bad humours; and even compels some persons, against
their

their dispositions and habits of life, to be of service to society.

I do not mean, by the foregoing observations, to cast the smallest reflection upon the honourable gentlemen of the army. I consider the military as a most necessary school for the disorderly. By military discipline habits of indolence and irregularity are often eradicated: and, for the most part, the common soldiers return from the army better members of society than they were when they entered. The army, therefore, I am persuaded, is a most necessary and effectual school for a certain class of persons. And our army and navy ought to be as much respected by the people of Great Britain, as they are dreaded by their enemies. No person, I am sure, can respect them more than I do.

BUT these murmuring Politicians may not so much regret the loss of blood, as the loss of treasure, and the ruin of our trade and manufactures. With regard to the loss of treasure, I may observe, that we must be possessed of a very niggardly spirit, indeed, and must have a very mean opinion of our inestimable privileges, if we regret, almost, any sum to defend them. But how can this war ruin our trade? We are at peace with
all

all the world, excepting the Banditti of France, by whose machinations the good people of that nation are reduced, almost, to beggary.

WHAT are the exports of that ruined nation, but principles of licentiousness and blasphemy? What are their imports, but daggers? The dagger-manufactory is the only one that can be essentially hurt by the present French war.

THE justice, nay the humanity of this war, our prodigious armament, the number of our allies, all combine to give us almost certain hopes of success; and success has of late attended every step of the combined powers. But though we should suffer some inconvenience, it is suffering in a good cause, which is infinitely preferable to great gain in a bad one.

BUT though we have very great reason to expect success, we must not be too sanguine. It may seem proper to the Sovereign of the universe to give us, as a nation, a little wholesome correction. We neither as a nation, nor as individuals, are guiltless. Is it not to be feared, that, as a nation, we have not set a proper value upon the precious blessings which Divine Providence has conferred upon us? Have we made proper
returns?

returns? It is to be feared we have not. Notwithstanding the unparalleled pitch of greatness and happiness, to which, as a nation, we have arrived; there has gone forth, of late, an evil spirit of murmuring and discontent, which must be considered as a direct insult offered to the Giver of all good.

WE are, indeed, a chosen people: Let us not be ungrateful, stiff-necked, and rebellious like the Jews, who were once the peculiar people of God; but are now dispersed over the world, no longer a nation, and wandering like vagabonds upon the face of the earth. Let us beware of murmuring. Let us beware of undervaluing our present happy situation. Let us, with grateful hearts, ascribe all praise to the Giver of all good.

MURMURING and discontent were the chief causes of the many calamities which befel the Jews; particularly, in their journey from the land of Egypt to the promised land. If, then, ye murmur, ye may expect a similar treatment: and the calamity of the nation, if any, at this time, do befall it, must be put to the account of your murmuring.

THE great God, you know, sent to the Jews
heavenly

heavenly food: of this blessing they were soon tired. They murmured, and called out for flesh: their licentious desires were gratified. But mark the consequence; “ whilst the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against them, and he smote the people with a great plague.”

YE may also recollect, that, a spirit of murmuring and discontent was excited against the administration of Moses and Aaron, by a most accursed association of ambitious and disappointed men. The leaders of this association were Korah, Dathan and Abiram. And what was their fate? The earth opened and swallowed them up alive.

BECAUSE of their murmuring and discontented spirit, all those Jews who came from the land of Egypt, from twenty years old and upward, were condemned to die in the wilderness: Caleb and Joshua being excepted. Ten times, in the wilderness, the Jews murmured against Divine Providence. Read the history of their discontent and be instructed.

WHEREFORE, my Brethren, let me exhort you in the words of an Apostle; “ Murmur not as some of them also murmured, and were destroyed

“stroyed of the Destroyer.” “Do all things,” says the same Apostle, “without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke.” This conduct will, indeed, show that ye are actuated by the spirit of the gospel of Christ.

It is true, there is not a perfect government in the world. There never will be a perfect government, until perfect men be found to govern and to be governed. These models of perfection are not to be expected from the refuse of jails, nor among the Marats, the Petions, and Rober-spierres of the times.

THE machine of the British government is too complex for the comprehension of superficial observers; and, without comprehending all the various motions of the machine, it would be adventurous to alter a single wheel. Those persons, who cavil at a few motions, without comprehending all the various springs, checks, and counter-checks of our constitutional machine, are like those sceptics, who cavil at some parts of the Divine Administration, because they cannot comprehend the whole. A man may be a good manufacturer of silk, linen, cotton, or woollen cloth; and yet be totally ignorant of that ‘mi-

‘*raculous web*, with an active energy in the middle
 ‘ of it, *wrought* by the *hand* of the Father of wis-
 ‘ dom and truth himself, in the *frame* of human
 ‘ affairs.’ I quote these lucid expressions from a
 late most conspicuous sermon.

BUT the most absurd and surprising objection
 to the present war against the French Sicarii is
 founded upon a falsehood, perhaps, the very
 grossest ever invented by the father of lies. It is
 indeed credited only by the lowest and basest in-
 formed of the people. They imagine that all
 these disturbances in France, have been occa-
 sioned by the Roman Catholics opposing the Pro-
 testant interest, which now prevails: that the
 Leaders of the French Convention are the Heroes
 of the Protestant cause; and, that the King of
 France was sacrificed merely for their security.
 It would be an absurdity to reason with persons,
 who can suffer themselves to be deluded by a fa-
 brication so gross. I, however, most cordially
 pity them.

Now, Christians, we are, by the authority of
 our King and his Nobles, enjoined to imitate the
 inhabitants of Nineveh; namely, “ To cry migh-
 “ tily unto God; to turn from the evil of our
 “ way, and from the violence that may be in our
 “ hands.”

"hands." To give due obedience to this royal injunction I know of only one objection; this objection is made by a few weak, but, I hope, well-meaning Christians. I know there are some Christians, who scruple to keep national fast-days, merely, because they originate from civil, and not from ecclesiastical authority.

BUT, Christians, all that the civil power can do, in this case, is to enjoin you to refrain from labour and to attend religious worship. The only cause of complaint, which, in this case, ye can have, is the loss of a day's labour: for, if ye are not permitted to work, ye cannot possibly do better than attend Divine worship. With regard to the religious part of the fast, the civil power can do nothing. All the Potentates, in Europe, cannot compel you to repent and amend: and, unless ye repent and amend, it is no fast; it is only a solemn mockery. Ye must, therefore, see, that the civil power only extends to civil matters, in this case; namely, to your refraining from bodily labour, and to your personal attendance upon Divine worship. It depends entirely upon yourselves, whether ye make this day an acceptable, a religious fast; for, I repeat it again, "No power, on earth, can compel you to sincere repentance and amendment of life."

THE next thing, therefore, to be considered, is the ground of these fasts. The cause of the present ye well know.—And, indeed, they are always appointed upon the prospect of suffering, or under the immediate pressure of some national calamity. Now there can be no impropriety in the First Magistrate, or Magistrates, appointing a day of humiliation; and, in imitation of the King of Nineveh, enjoining the people, “To cry mightily to God; that every one turn from the evil of his way, and from the violence that is in his hands.”

INDEED, those persons who are without sin, who have no evil way to turn from, are under no necessity of keeping a fast: But, I hope, there are none, who profess to believe the gospel, who think “they are already perfect.” You may recollect the happy effect of that national fast which was appointed by the King of Nineveh and his Nobles. God accepted of their humiliation and sincere penitence, and turned away the threatened calamity.

WHEN the civil authority commands us to do any thing which is agreeable to the sacred scriptures, we have no right to despise the injunction. If we do, we are rebels both to human and to
divine

divine laws. "We fight not only against men, but against God." Does the civil power call us to repentance? So does conscience, so do the holy scriptures, so do God and our blessed Redeemer.

In this case, to obey the civil power, is to obey the voice of God, and the dictates of conscience. Indeed, were the civil power to command us to do any thing contrary to scripture, to reason, and to a well-informed conscience; it would then become us to spurn at the unjust and unlawful orders. "We must, then, obey God, and not man." And often our fathers, in this country, have resisted unlawful authority, "even unto blood."

Our fathers have boldly told the Rulers of this kingdom, when encroaching upon their religious privileges; in arms they have told them, that, "They would obey God, rather than man." And, I trust, that even we, degenerate as we are said to be, if any encroachment were to be made upon our civil and religious liberties, even we, I trust, would exert ourselves; and, imitating the spirit of our fathers, would resist, "even unto blood."

BUT,

BUT, God forbid we should ever, in this country, be reduced to the sad necessity of defending our rights by force of arms. For whatever the Disappointed, the Factious, the Turbulent, the Licentious, and the Profligate may say to the contrary, we, most assuredly, in this country, and, at this moment, enjoy civil and religious liberties, which are the envy of the world. And every person, who can distinguish his right hand from his left, who knows good from evil, and sweet from bitter, must fervently pray to Almighty God, that, "These invaluable privileges may be transmitted unimpaired to latest posterity."

THE END.



But, God forbid we should ever, in this coun-
try, be reduced to the last necessity of defending
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